The Missionary Herald

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A Recall to Religion

LENT comes early this year. Ash Wednesday falls on February 9. We are glad that it is so; that such sobering and uplifting influence as the Lenten season exerts should reënforce the religious mood of the present hour. For there are welcome indications that the religious spirit is quickening in this country.

Ministers are reporting larger congregations on Sundays and a more responsive attention to the gospel message. Industrial and commercial conditions favor a more serious mind. The period of fat profits, of high wages, of easy spending and the riot of life is passing; the nation is sobering off, and is disposed again to consider where are the "durable satisfactions" of life.

For the heart has its deeper yearnings, the soul its inextinguishable sense of God and duty and the eternal values. Christ has not been outgrown or left behind. Men have not got beyond their need of him and his saving power. Terminologies change; methods and arguments alter; but Jesus Christ is the same yesterday, today, and forever; and to him men will turn when they are dissatisfied with themselves or disappointed with life's returns.

It is a familiar fact that adversity often brings men to God when prosperity has lured them away. A falling off in business has led to a filling up of the churches; a depleted pocketbook has been accompanied by a more sacrificial spirit. We look to see this winter and spring a notable turning to religion as life's motive and guide; and we congratulate ministers and churches on the opportunity of the time. May they press to use it with vision and with power!

The Withdrawal of Secretary Smith

AN event of concern and deep regret to the American Board is the resignation of Secretary Edward Lincoln Smith from the office of Corresponding Secretary, and the particular care of the Middle District and the New York office. Dr. Smith came to the Board's service in 1912, in expectation of remaining for five years. Because of disturbed conditions and the greater need of his capable hand in its affairs, he was persuaded to remain for three years more. It was hoped that he might continue indefinitely in the work where he had so thoroughly approved himself.

But his determination to retire has proved irrevocable. With Mrs. Smith he proposes to return to the Pacific Coast and to Seattle, where they are sure to find abundant and inspiring avenues of service, and where the American Board will rejoice to have two so informed and loyal champions. The Prudential Committee, in accepting the resignation, expressed through an extended minute on its records its sense of the loss involved, its high appreciation of the devotion and ability with which Dr. Smith has served the Board's interests in the Home Department, at the Committee table, in the New York office, in the mission fields, and in connection with interdenominational and interboard committees. He has made friends for the Board throughout the important Middle District, and has done his full share and more in lifting the cause of foreign missions to a higher place in the thought and purpose of the Congregational folk. His genial and brotherly presence will be sorely missed from the companionship of the Board Rooms; his good will and generous

thoughtfulness are certain to stretch across the small barrier of the continent, to add their wonted cheer.

The resignation took effect January 15. It is fortunate that Rev. Alden H. Clark, of the Marathi Mission, at present the efficient Candidate Secretary of the Board and familiar with its affairs on the field and at home, has consented to take over for a few weeks, while a successor to Dr. Smith is being found, the conduct of the New York office. We commend him unreservedly to all friends of the Board in that region.

Facing a Year of Apprehension

THE first Prudential Committee meeting of 1921, that of January 4, was out of the ordinary. Oppressed with the responsibilities and difficulties of the time, both on the mission field and at the home base, the committee compressed the transaction of the day's business into little more than an hour and a half; then gave an hour to the study of the missionary situation in Turkey under Secretary Barton's guidance and with the help of a big wall map; and devoted the closing hour of the afternoon to united prayer, taking up, one after another, the several kinds of need or distress for which it felt itself powerless to provide.

So there passed in review the outrages in Turkey, before which America stands helpless; the endangered missionaries, the sacrificed Armenians, the demolished institutions, the interrupted work; and the appeals of thrilling opportunity from many lands before which also the Committee, mindful of the deficit that is being carried, could only stand helpless; and the weakening here and there of missionary morale before the continued and unyielding pressure of declined requests and chances lost; and the financial deflation now proceeding in the country and making yet more difficult the securing of the funds so terrifically needed.

It was not a lightsome afternoon; but it was tender, earnest, and refreshing, for again the word of the ancient psalm was fulfilled: "Wait on the Lord; be of good courage; and he shall strengthen thine heart."

Declined for Financial Reasons

THE Minutes of the Prudential Committee meeting of January 4 record among other actions the following four votes:—

(*a*) That the request of the Marathi Mission for an extra grant in aid of the *Dnyanodaya* and other Christian literature be regretfully declined for financial reasons.

(*b*) That the request of the Madura Council that the Board should make a special grant of 11,000 rupees and an annual recurring grant of 3,000 rupees for four years for the required teachers, in order to enable the Madura Mission to join with the Swedish Mission in outreaching work for the Kallars in the Tirumangalam Taluk, be regretfully declined for financial reasons.

(*c*) That the request from the Council on Health Education in China, that the Board should make a subscription for 1920 expenses of the Council in its important and effective work for the improvement of health and sanitation in China, be regretfully declined for financial reasons.

(*d*) That the request of the Marathi Mission for the authorization of two doctors for Barsi, in that mission, be declined for the present for financial reasons.

What It Means

AS to (*a*): the *Dnyanodaya* (Rise of Knowledge) is one of the oldest papers in India (now in its eightieth year). Started by our Marathi Mission, it is now the organ of six coöperating missions. It circulates not only among the Christian Indians of the Marathi-speaking country, but goes to reading rooms, to Reform Societies, to a host of progressive and eager-minded people all over the land. It deserves ampler support in its unique service, but—

As to (*b*): Dr. Banninga says that this project of union work, aided by government grants, among the virile Kallar or robber caste people in the Tirumangalam district, opens the most promising door of opportunity that the Madura Mission has found in eighty years. To get this chance, at a cost of 11,000 rupees ($3,700) and an annual grant of 3,000 rupees ($1,000) for four years, is a bargain-counter offering, but—

As to (*c*): this Council on Health Education is a very live and important auxiliary of mission work; its original and ingenious campaigns for sanitation and for all promotion of health, such as the extermination of the fly and the protection of water supplies, are the talk of China. It would be fine to help it on with a moderate gift, but—

As to (*d*): Barsi, the youngest station in our oldest mission, has never had a doctor. It has a wide and populous field, running over into the Nizam's Dominions and reaching that most interesting Mogolai people. On every account it needs medical missionary work, but—

These four declined requests are only samples. There were others as notable at this same meeting of January 4. Every meeting of the Prudential Committee now is marked by them. They indicate the failure of the American Board to meet the call of its fields; the reality and urgency of its appeal to the churches, whose agent it is, to come up to a more adequate support of their work; the undeniable emergency which exists and will continue while such vital needs go unmet.

Dragging War in Turkey

TURKEY is still a mess and a menace. One can hardly conceive of a more conflicting and portentous state of affairs than is to be observed in Turkey today. At the south, the French seem for the present to be gaining headway. They are reported to have invested Aintab and to be securing quieter conditions in Cilicia. But there have been so many advances and withdrawals in that region, such apparent vacillations in plan and uncertainties as to procedure, that it is difficult to forecast what is ahead. And the very life of hosts of Armenian refugees hangs on whether the French or the Turks prevail in that region.

In Anatolia, matters are still drifting. At least, the Entente Powers seem to be doing nothing to enforce the peace terms to which the Constantinople government yielded. Mustapha Kemal Pasha continues to be defiant toward the Allies and unyielding to the Porte; and raids and battles and atrocities continue. Greece's disturbed domestic affairs tend to interfere with vigorous campaigning on her part in Asia Minor, and what are really war-time conditions drag on without issue and with demoralizing effect.

Mission life goes on with difficulty, according to local conditions. At Marsovan and Smyrna, almost normal measures of work are being done. Schools and colleges are running, with full courses and crowded classrooms. Everywhere there are many orphans to be sheltered and tended; schools of primary grade in some cases can be conducted, but, in general, it is chiefly relief work that can be attempted. The task is to hold on; to extend sympathy and to spread courage so far as is possible, and to wait for the outcome of the struggle.

From the north, from Russian Armenia, come disquieting reports of Turkish victories over the Armenians, of massacres of non-combatants, and of a weakening defense on the part of the desperate refugees. The need of help is great. The Near East Relief cares now for the orphans; the government cares for some of the soldiers; the refugees are neglected. The Armenians who belong in this region, the so-called Russian Armenians, have turned Bolshevist and refused to fight the Turks. The Georgians permit no one to pass the border; so the wretched

people are hemmed in to withstand, as best they can, their oppressors. It is a wretched and dire situation. God grant an end may be put to it soon!

The Cloud's Silver Lining

ONE bright spot in the dark sky of China's famine is the demonstration that is being made of an awakened patriotism and a growing spirit of service. From different quarters of China come reports of meetings and organizations to provide relief funds for the famine sufferers. Outside the famine area there is much concern and generous action, a fact which is in marked contrast to the behavior during similar if smaller visitations not many years ago.

One writing from Foochow in December says: "The growing national spirit can be seen in the interest the Foochow people are taking in relief for the northern famine sufferers. All classes have been contributing generously. Students have cut down their already meager rations to save money to donate, and the sacrifices of some poor people for this cause would shame most of us Americans when compared with the scale of our own giving. A big fair is being held in one of the parks for famine benefit, and mission schools have been giving entertainments to raise money. The Foochow College boys are planning to give their theatrical performance for the third time."

It is said that the gifts of Shanghai alone—of its officials and gentry—amount to more than the total contribution of the whole of China, government and private, in the famine of 1907. Missionaries express their surprise and pleasure at seeing the new spirit that is abroad in the land, and confess their faith that the influence of Christian teaching is observable in this changed attitude.

Reports indicate that the suffering is becoming more widespread and intense; that it will be at its height this month and next. Relief measures are being worked out with utmost care, the experience of past catastrophes being of service. Public works are under way to relieve the danger of pauperizing the impoverished people. Particular interest in American Board circles will be felt in the highway which the American Red Cross is planning to construct from Tehchow through Lintsing, thus connecting by a modern road our two stations in Shantung.

America's relief fund is beginning to mount to sizable figures, though so huge is the need that ordinarily large sums seem trifling. The American Board also is sending for distribution by its missionaries sums contributed for that purpose. "He gives twice who gives quickly."

A Foreign Mission Trade Meeting

THE Foreign Missions Conference of North America is not a spectacular organization. Its twenty-eighth annual meeting, at Garden City, Long Island, January 18–20, caused no headlines in the newspapers nor any stir outside the hotel where it was housed. Yet this Conference is a force to be recognized, and whose value is not easily reckoned.

For more than a quarter-century it has been slowly establishing acquaintance, confidence, respect, and the spirit of comradeship among an ever enlarging number of Christian denominations of America. At this recent meeting, sixty-five mission boards and societies were represented; 367 persons were registered as attendants; these being in both cases the largest numbers yet achieved. It happens that divisions of religious denominations that will not unite with one another are listed in the union of this Conference. Upon a basis neither of creed nor order, but of a common objective in the furtherance of the gospel of Jesus Christ, has been reared this substantial and inspiring fellowship.

The annual meeting is also a clearing house of fresh missionary information and plans. Its audiences are intelligent on the subjects being pre-

sented. Attention is alert and appreciative; discussion is pertinent. There is much to be learned as well as much to be felt in the happy association of these sessions.

Bishop Lambuth, of the Southern Methodist Church, fresh from the famine areas of North China, set forth the situation there with thrilling vividness. Mr. Robert A. Woods, just returned from a tour of the Orient, spoke with expert authority on Social Problems in the Mission Field. Professor Fleming, of the recent Commission on Village Education in India, brought valuable report of the findings of that competent inquiry. Discussions on Christian Literature on the Mission Field, a subject emerging into prime importance, and on Education of Women in China, suggest further the particularity and variety of the matters considered.

The most important single item of business transacted was the provision for America's share in the establishment of a new International Missionary Committee, a step which the mission boards had previously approved. Plans for the setting up of the new organization, to include representatives of all the lands supporting missions, as well as those where they are now planted, anticipate its first assembly in the United States in the fall of this year.

The Dead Speaks

DESPITE the fact that some of our eminent statesmen have pronounced it dead, the League of Nations continues to speak. Its secretariat has just issued a document showing "the work accomplished by the League of Nations during the first year of its existence, January 10, 1920, to January 10, 1921." Beginning with the establishment of a permanent international court of justice, it lists under various headings a surprising number of measures that have been set in operation; that is to say, a surprising number for a body that is dead.

The question may indeed be raised whether all these projects that have been devised have been fully established or made secure; but it could hardly be expected that in one year an alliance of more than two score nations, formed in the midst of a war-torn and disorganized world, could get into smooth and effective operation. It must be accounted a real accomplishment that it could bring off its first assembly, set up its machinery, open out its lines of undertaking, and enter upon its deliberations and procedures in orderly fashion.

It would seem to the thoughtful onlooker that the League of Nations is something yet to be reckoned with; that it can hardly be disregarded as on its way to the scrap-heap; that the best brains and the truest hearts of this nation should be studying how to secure such modification of its covenant and rules as may enable these United States to join with practically all the great powers of the world in making it strong and effective for the high purpose for which it was designed, rather than seeking to depreciate its performance and to aid its defeat.

Dr. W. W. Peet, treasurer of the American Board's Turkey Missions, was in Geneva in November and had opportunity of observing the work of the League of Nations, then in session. In one of his letters he writes of the impression made upon him, as follows:—

"This unique gathering is one, I think, of great importance. As one looked down from the galleries upon this collection of delegates, representing forty-one nations, and called to mind that these delegates had assembled for the purpose of considering ways and means for putting an end to war, and for meeting and solving questions arising between nations, one felt that a great forward step had been made, and one that certainly could not fail to have deep, lasting, and hopeful effects upon the life of the nations in the future."

It certainly does not become this great and forward-looking America stubbornly to insist that the League is impossible, or hopeless, or dead.

"HONEYMOONING"

By Mrs. AMY B. COWLES, Umzumbe, Zulu Mission, Africa

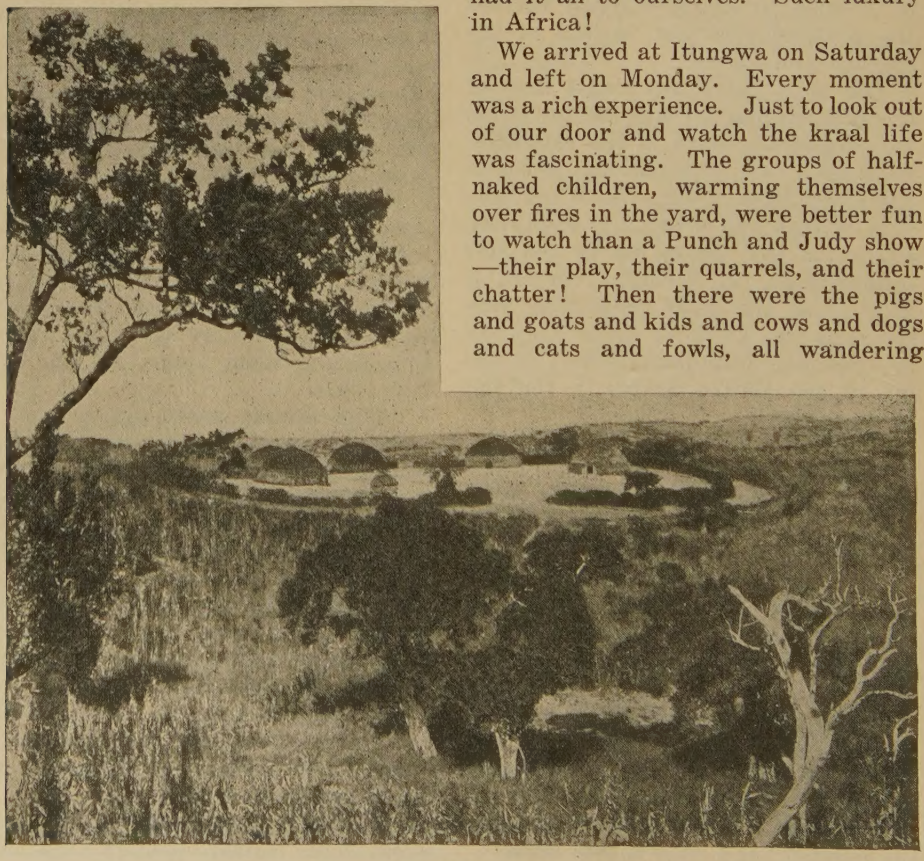
SINCE thoughts fly, our friends at home are very near as I sit down to write this Christmas letter. I am working at 3 A.M., after trying in vain to get to letter-writing in the daytime. The knocks on our door are unceasing.

Mr. Cowles and I have recently had a glorious horseback ride together, and it is about this I wish to tell you. These very rare trips we call our "honeymoons," and this was the best of all of them. Mr. Cowles was going to visit a new church, which had recently been assigned to him by the mission. It was in a remote region, where no white woman had ever been; so I was especially keen to go, for I love these places in the wilds.

Before we reached Itungwa, our evangelist had told the mothers to caution their children not to run away when they saw us! Such an array of big, black, questioning eyes as met us there, but they were brave and didn't run away when they saw these queer red creatures riding into their yard!

We were royally entertained in every way. One of the huts in the heathen kraal had been set aside for us. It had quite a high door and a window at the back about a foot square, and we had it all to ourselves. Such luxury in Africa!

We arrived at Itungwa on Saturday and left on Monday. Every moment was a rich experience. Just to look out of our door and watch the kraal life was fascinating. The groups of half-naked children, warming themselves over fires in the yard, were better fun to watch than a Punch and Judy show —their play, their quarrels, and their chatter! Then there were the pigs and goats and kids and cows and dogs and cats and fowls, all wandering



A TYPICAL KRAAL

ad lib. in and out and everywhere. Girls seemed to keep busy carrying pumpkins on their heads to the different huts. Our kraal was on a side hill, a deep bush and mountain back of it, and just below us the Umzinkulu River, which was not fordable for miles and miles. Silent, deep, and green it flowed along, with wild ducks and herons flying over it; and beyond, the great Ndhlovuzulu Mountain, covered with aloes.

It was all so wild, so far away from every sign of civilization, it did not seem possible that we could be in Natal, and I was the first white woman ever to have seen it. The people seemed to think it quite a joke that I actually reached there, and I am very glad I went with Mr. Cowles on his first trip; for had he gone first, I know he would never have allowed me to try it. We had to travel for three days on horseback to get to the place, and the round trip covered eighty miles of the roughest, wildest riding I have ever experienced. We were eight hours in the saddle one day.

"GIRLS SEEMED TO KEEP BUSY CARRYING BASKETS ON THEIR HEADS"

The crown of our experiences, that for which we had come, was the communion service on Sunday. Evangelist Zama had been holding services in preparation morning, noon, and night for several days. Mr. Cowles had spent hours with the committee. At last all was ready. The people kept emerging from the bushes and coming over the hills and up from the valleys all the morning, some in skins and beads, some in print dresses or old suits. There were not many—only a hundred and thirty, perhaps—but it was many for that place—truly a little flock in the wilderness. Some had walked since early morning, coming over such cliffs as would prostrate you or me to climb.

We had our service in the biggest and finest hut of the kraal. This had been trimmed with stripes of red, white, and black, in honor of the occasion. Mr. Cowles and I sat in our chairs of state near the door, so we had the best air there was and light to read by also. Dear Zama sat beside us; beyond him, the deacons and committee, for a little church had recently been organized here. Each grown-up who came through the door made the room dark, of course, but at last all were in and sitting upon mats on the floor. Circles and circles of men, women, and children made a solid mass packed tight all over the floor space.

It thrilled me to look into those faces. Sometimes such depths of heathenism—hair done up in clay, beads and blankets, and utter darkness. In other cases, in the light from above, such radiant faces. Some of these people wore neat handkerchiefs tied over the head, print dresses—very poor and flimsy, for the most part, but washed clean for this great occasion—the first time in their lives they had ever had white missionaries come to see them.

Very few in that congregation could read, but that seemed to make no

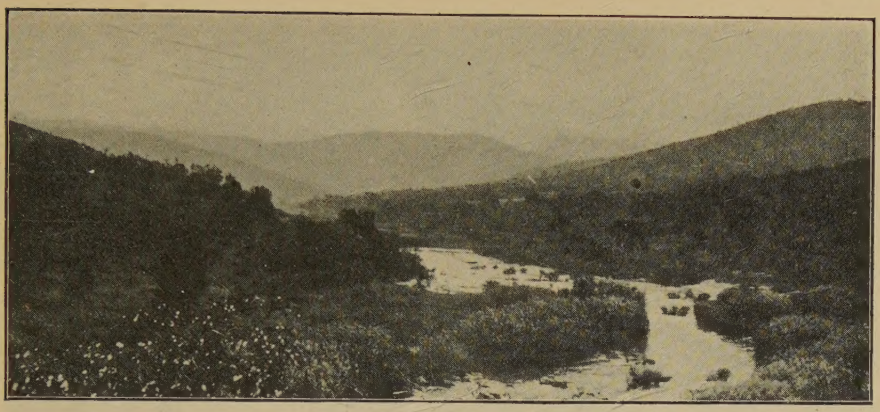
difference with the singing, except that the number of hymns sung was limited. It is amazing how these Zulus pick up a tune. With tremendous fervor they sang over and over again a beautiful hymn about Jesus on the cross. The tune they caught up at once, and the words as they were sung by those who had books were soon learned, and even the heathen joined in.

When Mr. Cowles stood up in his riding trousers and leggings, it was the old, old story which he told to that hut full of dark, upturned faces. There is but one story to tell to such a crowd—Jesus, only Jesus; and how the wonder of it grows, the wonder of what that death on the cross can do. That story, dropped into a dark pool of heathenism, such as this, makes commotion at first, then the giving up of beer and immorality and all the age-old customs.

After the preaching came the baptism and the communion service, when we partook of the bread bought in Harding, thirty-five miles away, and of the communion wine which we had brought, and which was passed to all in the one glass tumbler we had also brought.

In the group of those to be baptized stood a mother, with a baby in arms and two little girls beside her. She was just a heathen woman, so recently converted that the stamp of heathenism was still written all over her, and

COMING IN TO THE SUNDAY SERVICE



THE UMZINKULU, A NATAL RIVER—"SILENT, DEEP, AND GREEN, UNFORDABLE FOR MANY MILES"

her face was rather dull; but she had brought her all to have the "seal of God" put upon them. The sole garment of one little girl was a corset, brought by somebody from town, undoubtedly! The bones and lacing had been pulled out, and it had been sewed together in such a way as to make the lacing holes outline a yoke across the little brown chest—in French embroidery fashion! The little dress had short sleeves, was close fitting, clean, and not too short for present styles!

Beside this little girl and sitting on the floor was her older sister, the most pathetic specimen of wrecked body that I have ever seen. She was about eight years old, for her teeth were changing; and the little face was so chaste and sweet, it haunted me for days. A bright, radiant little creature it was, too, with soft, brown skin. Dangling, dried-up legs, and a small hump developing between the shoulders, told the story. There had been long illness, upon a mat on the hard floor; and now this little wreck is doomed for life to sit upon the floor. Mr. Cowles stooped low when he put the water upon that soft, wooly head, and as the "seal of God" was placed upon her, and she was baptized "America" (Amelika), do you not think the angels sang? During most of the service I kept little "Melika" sitting at my feet, for the hut was so crowded there was danger of further accident. Since I have come home I have sent the little girl a dress, and she is to enter the village school. The children will carry her on their backs, to and fro, for though she has pulled herself all the way to church, up one cliff and down another, the poor little legs dragging over the gravel paths, she could hardly do it regularly to school.

THE MADURA CHURCH COUNCIL, MADURA, INDIA

THE FAILURE OF CHRISTIANITY IN INDIA.

By Rev. ALDEN H. CLARK, Ahmednagar, India

A FEW Indians have lately been publicly saying in America that missions in India are a failure. Other Indians of equal authority are constantly giving testimony to the great service of missions. That popular young lecturer, Mr. B. P. Hivale, never fails to pay tribute in his American lectures to the work of the Christian missionaries and his own debt to them. But such appreciation is less striking than the attacks, and so receives less publicity. The public is, therefore, in danger of getting only one side of the story.

Two facts should be borne in mind by those who hear missions in India severely criticized. In the first place, India is in the midst of an intense nationalistic movement. Everything Indian is being lauded or at least defended. Everything foreign is being severely criticized. Many an ardent Indian feels in honor bound to minimize missions in order to establish India's claim to a self-sufficient culture.

In the second place, India is vast and complex. Some parts have been little touched by Christian effort. It is very easy, even in America, for millions to live along without feeling the vital influence of Christianity or realizing the value of the church. It is, of course, far easier in the great, hoary land of India, where Christianity is young and where language and caste divide society into many little compartments. It is not at all strange that many Indians who come to America have never had opportunity to see and know what Christian missions are doing, nor that they should infer from the evidence of their experience that they are doing almost nothing.

It is not quite so easy to understand why, with the Indian census returns readily accessible to them, some Indian critics quote misleading figures in their American addresses.

By the census of 1901 there were 2,923,241 Christians in India. In 1911 there were 3,876,203, a gain of about 33 per cent in ten years. We know from mission figures that the annual increase in recent years has been at least 150,000, so that the census of 1921 cannot fail to show over 5,000,000 Christians. In the native state of Travancore, where Christianity has been longest established, Christians now constitute one-fourth of the total population, and are recognized as the best educated, the healthiest, and the ablest section of the community. I know one Indian pastor who has about one thousand eager inquirers in the several villages that constitute his parish, and this is not in what is known as a "Mass Movement Area." A single, strong, well-established mission recently reported an increase of over 30 per cent in Christians in ten months. In many parts of India the number of new converts is greater than the church is really able to assimilate.

The power of Christianity is developing even more rapidly than its numbers would indicate. The Indian Church has shown a constantly increasing vigor and devotion. Self-support is progressing marvelously. So is self-propagation. In many places every Christian regards himself as an evangelist. Native forward movements of many types are springing up on every hand, among them the "National Missionary Society," a purely native effort, which maintains missions in many parts of India. The greatest annual Christian gathering in the world is a convention entirely managed by the native Christians of Travancore, when 30,000 people spend a week in inspirational meetings and Bible study.

Indian Christianity is developing many outstanding leaders, men of such power as to be recognized as peers

SINGING THE GOSPEL

by high Government officials. Many of these come from a background of such age-long degradation that their present character and leadership is nothing short of miraculous. Such men are K. L. Paul, head of the Young Men's Christian Association in India; Bishop Azariah, of the Church of England; and Sundar Singh, the Christian saint, whose simple, vital Christian message has proved its power over thousands of people in China, Japan, England, and America, as well as in all parts of India.

English officials are compelled by their position to maintain an attitude of impartiality in religious matters, but they come in contact with the missionaries and their work. I have never met an experienced English official who did not place high value on mission work as an agency of uplift in India. Here is what one of the ablest of them, Sir W. Mackworth Young, K. C. S. I., formerly lieutenant-governor of the Punjab, recently said on his return to England: "As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries."

Over against the statements of a few students coming to America in the midst of this nationalistic movement, I would like to place the following statement of Sir Narayan Chandavarkar, an outstanding leader among the liberals of India. Sir Narayan is not a professing Christian, but freely acknowledges his own debt to Christianity. He says: "Let me tell you what I consider the greatest miracle of

the present day. It is this: that to this great country, with its 300,000,000 of people, there should come . . . a message so full of spiritual life and strength as the gospel of Christ. This, surely, is a miracle, if ever there was one. And this message has not only come, but it is finding a response in our hearts. The process of the conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the same manner as you hope; but, nevertheless, I say, India is being converted. The ideas that lie at the heart of the gospel are slowly, but surely, permeating every part of Hindu society, and modifying every phase of Hindu thought."

It is the last sentence of Sir Narayan's statement on which we may well dwell. The permeating effect of Christianity can never be recorded in figures. It shows itself in the abolition of evil customs, in the raising of the status of women, in the recognition of the outcastes as human beings and fellow-citizens, in the starting of positive movements for social betterment, like the Servants of India Society and the Depressed Classes Mission; in the increasing belief in the Fatherhood of God and the brotherhood of man.

Rabindranath Tagore recognizes Christ as the great religious leader. His most beautiful poetry would have been impossible without Christian influence. Lord Sinha, India's most eminent statesman, belongs to the Brahmo Samaj, which reveres Christ and gains inspiration from him. Mr. Gandhi, the greatest political influence in India today, is an earnest student of the New Testament.

One of the wisest and greatest leaders in liberal movements in India recently said that not only did social reform in his motherland get its original impulse from the West, but that if all such influence were now withdrawn, the work of social uplift would fall.

There is a Brahmin Rajah in South India who places on his letterhead a picture of Christ and the words, "Love thy God, and thy neighbor as thyself." He has translated the Gospels into

LEADING CHRISTIANS AT PADOLI

Telugu verse, and proclaims Christ as the only hope of India in the new day. What this Rajah is doing openly thousands of other educated leaders are doing in secret. How soon their secret discipleship will become joyous, open profession, no one of us can prophesy.

From observation of the progress of Christianity in India, the strength of the present Indian Church, and the way that Christian ideals are "permeating every part of Hindu society and modifying every phase of Hindu thought," and from such study as I have been able to make of Christianity in the early Roman empire, it seems to me probable that as much progress has been made toward the true Christianization of India in this first century of modern missions as had been made toward winning the Roman empire in the first two Christian centuries.

India has amply demonstrated that she has rich contributions to make to the future Christian life of the world, but for the present she needs our help. It is of critical importance that in this time, when a great, ancient civilization is trying to adjust itself to modern industrialism and democracy, we extend the hand of Christian helpfulness through school and church and every other character-building agency.

In his most recent book, "Everybody's World," Sherwood Eddy says, "Christian missions are the greatest single force for the regeneration of India today."

MARCHING TO THE BIBLE CLASS

THE MISSION HOUSE IN PRAGUE

THEN AND NOW IN CZECHOSLOVAKIA

By Rev. A. W. CLARK, D.D.

PROGRESS is often best indicated by contrast. Light with great principles came to New England in 1620; the same year carried bitter darkness to Bohemia. But the martyr spirit so brilliantly shown in the life of John Huss could not be driven out. Six generations saw but wrecks of former spiritual greatness, yet father told son and son told grandson of the golden age when people read God's Word, when it was admitted that the serving girls in Tabor knew their Bibles better than any priests.

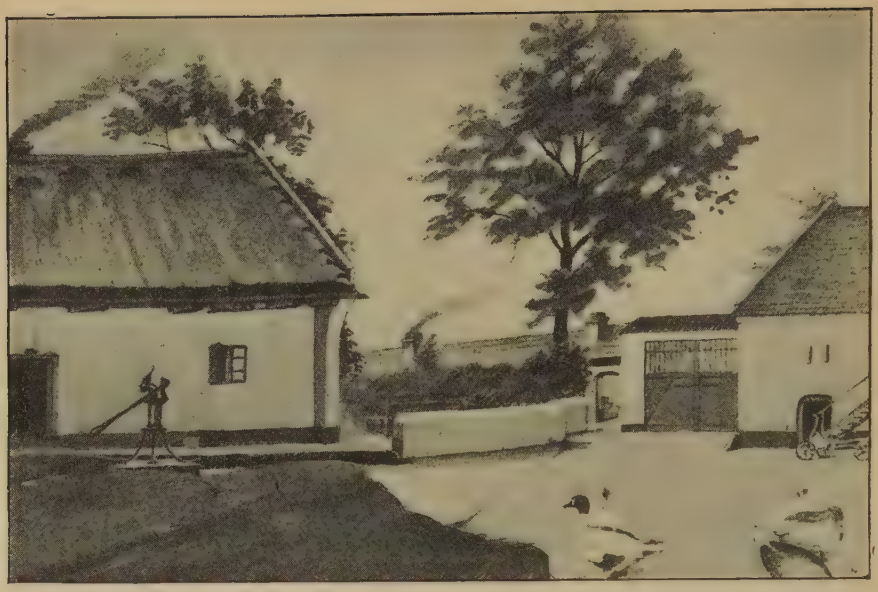
In 1872 three American families—the Schaufflers, the Adamses, and the Clarks—were sent to Prague. Appealing to the law regulating lectures, we announced our first meeting on the theme, "God is love." The police said: "No new-fangled Jesuitism will be allowed in Bohemia. The meeting is not permitted."

We were perplexed, but we knew there was a higher power. A prayer meeting was held by four people, and it was decided to renew our application. A bookstore for Bible and Christian literature was founded. Publications reached a peasant farmer in Stüpitz, and he came for more booklets. A Bible that he carried home, charged with God's blessing, won the whole family, and some neighbors, too. The meetings held in the Stüpitz cottage were thought by officials to be very danger-

TODAY

All over Prague services are advertised on placards in sixty electric cars, the contract for the notice to run one year. We are just putting the same placards into twelve of the railroad stations in and around Prague. We pay a good price for the notices, but have already met people at the service who say they came because of the advertisements.

Rev. J. S. Porter

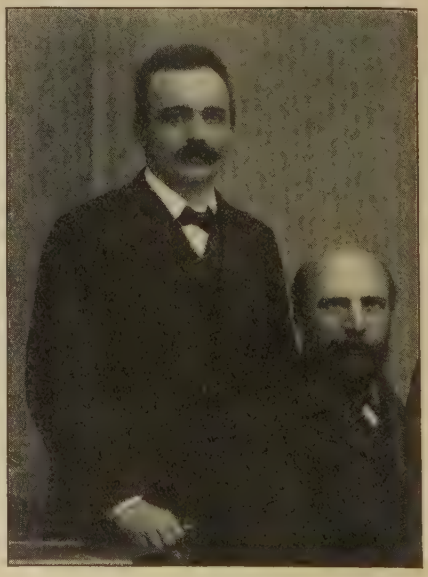


COTTAGE PREACHING PLACE IN STUPITZ

Where meetings were broken up fifty years ago

ous. Some of the attendants were marched away for punishment. "They pray, but not from our prayer book. They seem to have a new book and a new faith," was the accusation. The farmer replied, "The faith is not new; it is the old faith of our martyr fathers."

At length persecutions in Prague and Stüpitz were so marked that the whole matter was taken up to Basel, Switzerland, to a meeting of the Evangelical Alliance. That body sent a deputation to Emperor Francis Joseph to plead for more liberty. This he promised, and meetings were resumed. Again and again they were halted and hindered. A member died in Brünn. Not a remark or a prayer was allowed at the grave. Our monthly paper in Bohemian found many readers. In Pisek a Roman Catholic was much interested and invited the editor to visit him and explain the Word in his family. After a few visits he was arrested at the railroad station, his Bible was confiscated, and he was cast into prison. It cost me a week of hard effort to secure Mr. Kostomlatzky's release.



REV. MESSRS. URBANEK AND ADLOF

Bohemian preachers

Years ago, by aid of friends in America, we secured the property in old Husinetz which had been the birthplace of John Huss. The barn was changed into a chapel. The people were excited and said with joy, "Now we can hear

the truth just as our martyr preached it." The work prospered; the hall was crowded. Ah! but the enemy was quick! All meetings were limited by the authorities to actual members! For a year the gospel was proclaimed to seven, while men with guns and bayonets held careful watch that no one else entered.

MR. KNIZEK

He served in Poland under the Board's mission. Came to America for further education. Is now teacher of Slavic tongues in a State University

We appealed to Vienna for relief. For a year no answer came. I said to my helper: "We have waited long enough. Open the door quietly to earnest seekers." Presently the hall was full. My helper was called before the chief magistrate of the county.

"What are you doing? Those meetings are forbidden."

He replied: "We have shown loyalty by waiting a year. An answer from Vienna could have been sent months ago. The people are hungry for the words of Christ; and, come what will, I will proclaim his truth. Fine me, if you wish; cast me into prison, if you like; even burn me, as you did Huss at Constance, *preach I will* in the name of God." And he did.

When the time came to organize a Y. M. C. A. there, I was met gruffly and forbidden prayer or singing. We were permitted only a formal election of officers. "We do not want your Y. M. C. A. in Prague." I sent out pamphlets to all county officials, telling them what the Y. M. C. A. had done in England and America, and indicating what could be done in Bohemia.

Now there is a welcome in the land of President Masaryk to Y. M. C. A. and to Y. W. C. A. We have now a well-equipped Y. M. C. A. building—printing plant in the basement; Y. M. C. A. offices on first floor; hall seating 800 and more on the second floor; and rooms on the upper floor for the residence of pastor or secretary. Here are services nearly every day and many on Sunday.

THE NOW PERIOD

The present is a time of complete liberty, but the field has been a hard one. On every hand there are calls to preach the gospel. Large audiences greet the minister. In the line of colportage we rejoice over the freedom to sell freely all our publications, and, best of all, the *Bibles*.

In forty-five years, with bookstores and colporteurs, we distributed a million copies of Bibles, Testaments, and Gospels. My men were often fined and imprisoned. How I thank God today for the full liberty for evangelism in Czechoslovakia!

REV. B. KOSTOMLATZKY

Who sat a week in prison with not even his Bible to comfort him

The assets of the American Board in Bohemian work in America may be seen in fifteen states of our Union, with thirty workers. Some of our best Bohemian workers under the Stars and Stripes were partially trained in their homeland and today are welcomed as preachers,

teachers, and secretaries of Y. M. C. A., in this country or back at home.

The old black-yellow flag has passed. The present white-red banner grants the same freedom as the Star-Spangled flag. May the future of Christian work in Czechoslovakia move forward to larger victories!

THE WORLD'S DEBT TO COUNTRY CHURCHES

BY SECRETARY CORNELIUS H. PATTON

ONE of the most interesting and worth-while books of the Tercentenary period is Dr. Howard A. Bridgman's "New England in the Life of the World."[1] In a rapid survey of New England's development through 300 years, Dr. Bridgman shows how the high idealism of the Pilgrim Fathers has been handed down from generation to generation, and how it has projected itself to the ends of the earth. Naturally we are drawn to the section on New England in foreign lands, because to so large an extent this is an epitome of the history of the American Board. In reading these chapters, we are impressed by the astonishing number of missionaries who were born in small and little known New England towns. It is a record which both country and city people should read with thoughtful attention.

Of the Haystack Band, which started the missionary movement in America, Samuel J. Mills and Harvey Loomis were born in Torringford, Conn.; James Richards in Abington, Byram Green in Windsor, and Harvey Rice in Conway, Mass.

Of the famous five who were ordained in the Salem Tabernacle, in 1812, and who inaugurated the work of the Board in India, Adoniram Judson was born in Malden, Mass.; Samuel Nott in Franklin, Conn.; Gordon Hall in Tolland, Mass.; Samuel Newell in Durham, Me.; and Luther Rice in Northboro, Mass.

The next group of missionaries to sail were ordained together at Newburyport, in 1815; of these, four came from small towns of the neighborhood, the other from Connecticut. They were James Richards, of Abington (of the Haystack Band), Edward Warren, of Marlboro, Horatio Bardwell, of Belchertown, and Daniel Poor, of Danvers, Mass.; and Benjamin Clark Meigs, of Bethlehem, Conn.

Later missionaries going to India were James Myron Winslow, born in Williston, Vt.; Levi Spaulding, of Jaffrey, N. H.; George Bowen, of Middlebury, Vt.; William B. Capron, of Uxbridge, Mass.; and his better known wife, Sarah Hooker, of Lanesboro, in the same state.

Three families whose names have become household words in missionary circles are the Humes, the Fairbanks, and the Howlands. All came from places of small or moderate size at the time. Robert W. Hume, the first of his line, was born in Stamford, Conn., as was also Samuel B. Fairbank. William Ware Howland came from West Brookfield, Mass.

If we inquire as to Daniel A. W. Smith, John E. Cummings, Charles A. Nichols, and others from New England who followed Judson to the Burma field, under the Baptist Board, we find them coming from places like Waterbury and Saco, Me., and Greenfield, Conn.

The work of our missionaries in Hawaii, famed round the world, was essentially the contribution of New England village life. The leaders in the expedition which sailed in 1819 were Hiram Bingham, of Bennington, Vt., and Asa Thurston, of Fitchburg, Mass., which was not the busy and populous place of today. Later on went

[1] Pilgrim Press, Boston. Price, $4 net.

Ephraim W. Clark, of Haverhill, N. H.; Dwight Baldwin, of Durham, Conn.; Daniel Dole, of Skowhegan, Me.; and the famous Titus Coan, who first saw the light in Killingworth, Conn.

In 1819 sailed also the first missionaries to the Near East. They were Pliny Fiske and Levi Parsons, both Massachusetts boys, the one coming from Shelburne, the other from Goshen. Daniel Temple, who set up the first printing press in the Levant, came from Reading, Mass. Jonas King, the scholar-missionary, was born in Hawley, Mass. Isaac G. Bliss may be considered an exception to the rule, in that he came from the sizable city of Springfield, Mass. But Daniel Bliss, of Beirut, the father of the late Howard Bliss, came from Georgia, Vt.; William Goodell, a front rank man, opened his eyes in Templeton, Mass.; and Cyrus Hamlin, most famous of them all, hailed from Waterford, Me. The man who introduced the printing press into Bulgaria, James F. Clark, came from Buckland, Mass. The missionaries who, disguised as natives, made the famous tour of Asia Minor in 1830, in order to "spy out" the land, were Eli Smith and H. G. O. Dwight, and they came from Northfield, Conn., and Conway, Mass. Miss Ellen M. Stone, who was captured by the Balkan brigands, was born in Roxbury, Mass., and later lived in Chelsea, which, perhaps, entitles her to be considered city-bred.

The record for China is equally impressive. Elijah C. Bridgman, the first on the list, came from Belchertown, Mass. He was followed by Stephen Johnson, of Griswold, Conn.; Peter Parker, the first medical missionary to China, of Framingham, Mass.; Lyman D. Peet, of Cornwall, Vt.; Charles Hartwell, of Lincoln, Mass.; Henry Blodgett, of Bucksport, Me.; Chauncey Goodrich, of Hinsdale, Mass.; and Arthur H. Smith, of Vernon, Conn. Nor do we forget that of the martyrs of Paotingfu, Mary Morrill was born at Deering and Annie A. Gould at Bethel, in the State of Maine.

The New England roster for Japan shows Samuel Robbins Brown, of East Windsor, Conn., who went out under the Dutch Reformed Board; Daniel Crosby Greene, our first American Board missionary, of Roxbury; and Colonel Clark, of Amherst, Mass., who started the first agricultural school in the Far East; John H. DeForest, of Westbrook, Conn.; Martha J. Barrows, of Middlebury, Vt.; Dwight M. Learned, of Canterbury, Conn.; Otis Cary, of Foxboro, Mass.; Dr. John C. Berry, of Phippsburg, Me.; and James H. Pettee, of Manchester, N. H.

Dr. Bridgman's record closes with Micronesia, and he lists from New England such missionaries as B. J. Snow, of Brewer, Me., who opened up work in the Carolines; Edmund M. Pease, of Granby, and Lillian S. Cathcart, of Southampton, Mass.; Martin L. Stimson, of Waterbury, Vt.; and Mrs. Carrie T. Rand, of Marblehead, Mass.

There is no attempt to bring the honor roll of New England missionaries down to date, but no one can read the names quoted herewith and what is said about them without being impressed by the immense contribution made by the New England villages and small towns to the larger life of the world. With the exception of the few names from places like Roxbury, Manchester, and Springfield, it is exclusively a country list. It is noteworthy that in all the number there is not a missionary from Boston proper, the home of the Board, or from Worcester, the second city of Massachusetts. If the case were tracked down, we are confident it would be found that a large majority of these New England missionaries came from hillside farms.

We print this extraordinary record mainly to encourage the pastors of our present day New England country churches. The city churches may excel in the matter of gifts of money, but when it comes to the supreme gift of life, the country churches are the mainstay of the Board.

The village church which in the

course of a generation sends out a Coan, a Goodell, a Parker, a Greene, has justified itself in a noble way. A rural pastor who has persuaded a young man or woman of promise to go to the foreign field may have accomplished more for the Kingdom than the most eloquent preacher of some city pulpit.

Incidentally, let us remark, it is worth while for the denomination, through its home missionary agencies, to help maintain the country churches at a high level of spirituality. Would that we felt as comfortable over the record of these churches in the future as we feel enthusiastic over their record in the past! But it is not too late for New England to resume her path of glory.

A CHINESE COUNTRYSIDE IS GRATEFUL

By Rev. ROBERT E. CHANDLER, Tientsin

FAMINE is upon four provinces of North China, after a long drought. Some twenty million people are facing actual starvation this winter. But in at least one district of Chihli Province people are still remembering the flood time of 1917. In fact, they are barely dry after three years. And they are still speaking with gratitude of the church and of its works of mercy.

Wen An, the County of Literary Peace, was the worst-drowned of the districts that year. And seventeen villages gathered the other day in Su Chiao, the bustling river town of Wen An County, to bring gifts to the church. A branch dike in particular had benefited them, and many agencies had participated in relief works; but they wanted to pay special tribute to Rev. W. B. Stelle, of the American Board Mission. He gave himself without stint, those hard months, for these people.

A procession it shall be, they decide, so that the whole town may know. And as Su Chiao town feels honored by the sentiments and gifts of the villagers, its leading citizens will show their appreciation, along with the church. The county magistrate, through a delegate;

WEN AN COUNTY-CITY
In the great flood of 1918

the chief of police; a river police captain; the postmaster; officers of temperance and charitable societies; general "gentry," gather early at the mission chapel. Tea, cakes, watermelon seeds, cigarettes, peanuts, polite conversation without end, for the villagers have far to come. At last they arrive, an honest, sturdy band. They feel embarrassed. They have not the "side" of the town folk.

The gifts are brought out (they have been in safe keeping in the chapel for some time) and we march. First a squad of police, with a band; their tune has been practised continuously in China for the last eight years. Then follow Chinese horns, blaring attention to the three gifts. These are carried on tables or platforms, by gay-raggedly-dressed coolies (just as in wedding or funeral processions). First gift: the large, framed picture of William B. Stelle, even as an idol picture or the likeness of some deceased might be carried! (Mr. Stelle is not here; his work keeps him in Peking and Tunghsien districts now, so he is spared some embarrassment.)

THE GIFT PHOTOGRAPH OF MR. STELLE IN PROCESSION

Second gift, the *pièce de resistance:* a copper bell for the chapel. (They would have given us a bell tower, too, which we lack, but that locusts came upon them this year.) But it is a good farm bell. A card plainly shows it came from Northville, Mich., by way of Montgomery Ward.

Third gift: a neat little baby organ, on its side; this made in China.

After the gifts march the men of the seventeen villages, the givers; next the gentry of Su Chiao town; next two large republican flags at the head of forty youngsters from our Christian school; and last, some forty men from our Christian instruction class, with two wondering Americans. All around the town we go. We march proudly by the open-air theater, distracting attention from that show to our show; and so back to the chapel.

We have speeches. Mr. Whey, the preacher, presides. First come the representatives of the seventeen villages. Mr. Broad and Mr. Long go on the platform together. Broad is not sure of the signals, but gets started. "We—erh—we in our small countryside just wanted—to, well, we had had much help, and we thought we should like to do something—erh—something not worth mentioning at all; but—erh—we decided to present some insignificant trifles to—to—" he looks in appeal to Long, who promptly inserts, "to the *church.*"

Then Long makes a run of nearly four sentences, when he, too, sticks. Broad tries a second relay, but gives it up; and they mutually agree that they have nothing else of importance to say. No, oratory is not their line; but the heart is there.

The two Americans follow, one to speak for Mr. Stelle, who could not accept the invitation to come; the other for Mr. Stanley, now in America, who also worked on dikes and the like. It is the best chance in the world to state briefly what the gospel really means.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1919	$65,757.56	$4,441.30	$4,330.31	$1,650.37	$200.00	$1,870.00	$78,249.54
1920	61,991.96	5,563.82	4,539.15	1,148.58	2,000.00	1,412.67	76,656.18
Gain		$1,122.52	$208.84		$1,800.00		
Loss	$3,765.60			$501.79		$457.33	$1,593.36

FOR FOUR MONTHS TO DECEMBER 31

1919	$129,328.75	$18,390.56	$6,005.02	$145,481.60	$5,200.00	$8,684.75	$313,090.68
1920	126,393.57	19,973.41	6,496.54	122,415.78	3,400.00	8,943.78	287,623.08
Gain		$1,582.85	$491.52			$259.03	
Loss	$2,935.18			$23,065.82	$1,800.00		$25,467.60

NOT UP TO THE MARK

DECEMBER of 1920 does not quite reach the mark of December, 1919, in the matter of receipts. We had hoped to break the record at the close of the apportionment year, but it was not to be. The churches fell off $3,765.60, and there are losses in other columns, so that, notwithstanding certain gains, we register a total loss for the month of $1,593.36. This is to be accounted for, we presume, as in the case of the preceding three months, by the unusual pressure of appeals for relief in destitute parts of Europe and Asia and the emphasis upon the Emergency Fund of our own denomination. With January begins the new apportionment of $5,000,000 for all Congregational objects, and it will be interesting to watch how fast or slow the column rises.

REACHING THE GOAL

For thirteen years the Congregational denomination has been seeking to raise the sum of $2,000,000 for its missionary work by a system of apportionment to the churches. Before this plan was adopted the gifts for a number of years had totaled about $1,200,000. Under the stimulus of the new method this figure was raised to about $1,500,000; but for several years it has not risen above that amount. Early in 1920 a decided upward trend appeared in the receipts of all our societies, and the hope has been expressed that at last the goal would be reached. We have not learned the outcome for the other societies, but we can state the case for the American Board. The Board's share of the denominational budget was to have been 28 per cent, or $560,000. The receipts for the year, applicable upon the apportionment, were $544,991.37. The difference is $15,008.63, which is the amount the churches have fallen short, so far as their regular giving is concerned. There has come to the Board from the Emergency Fund of the Congregational World Movement during 1920 $176,794.79. If we add this to the total we have the sum of $721,786.16. On this basis the churches have "gone over the top" by the sum of $161,786.16. Our consciousness of the debt of $242,-

000, reported at the annual meeting, and our vivid sense of the unmet needs of the Board do not blind us to the encouragement found in the above figures. Beyond any doubt, the other societies will render similar and possibly better reports. We may say that the churches have at last achieved the objective set before them by the National Council in 1906, and that another goal in the Tercentenary program of the denomination has been reached. It has been a long and painful process, but it has succeeded. The "grand and glorious feeling," however, comes when we consider that the goal having now been advanced to $5,000,000, the churches are making a united and courageous effort to leave the past far behind and to put their missionary boards on a sound financial basis. Watch for the apportionment figures a year from this time.

SUNDAY SCHOOL GIVING IN 1919–20

For the fiscal year ending September 1, 1920, the giving of our Sunday schools shows gratifying increases. Taking the country as a whole, 1,404, or 26½ per cent, of schools have contributed to our foreign work. This is an increase of 170 over the previous year. (Other schools have sent gifts through church treasurers without stating the source of the contributions. Such gifts cannot be tabulated.) There are increases also in the number of schools giving to both the American Board and the Woman's Board of the district, and in the number giving equal gifts to the two Boards. There has been an increase in the number of schools giving to the Woman's Board only and a decrease in the number giving to the American Board only. The total gifts to the American Board and the three Woman's Boards remain about equal ($17,326.65 and $17,800.53, respectively). The total for our foreign work — $35,127.18 — marks the largest increase in a single year since the American Board and Woman's Boards began their coöperative plan, as the following figures show:—

1916–1917 . . .	$20,482.51
1917–1918 . . .	23,823.46
1918–1919 . . .	25,094.03
1919–1920 . . .	35,127.18

Taken by districts, the figures bring out the following facts. Coöperation seems to be most effective in the Woman's Board of Missions territory. The percentage of schools contributing is the largest (28½ per cent); there are increases in the number of schools giving to both Boards and to both Boards evenly, and these are decreases where we desire them—in the number of schools giving exclusively to the American Board or the Woman's Board.

In the Woman's Board of Missions of the Interior territory there are the desired increases, but not the hoped-for decreases. This territory shows an increasing number of schools giving to the Woman's Board exclusively, amounting now to more than twice the number giving to the American Board only. Iowa and Ohio are the states where this discrepancy shows most markedly.

The Woman's Board of Missions for the Pacific territory shows an increase in schools giving to both Boards, but a decrease in those giving equal gifts to both, and an increase in those giving to the Woman's Board only. Total gifts to the Woman's Board are nearly double those to the American Board, with the schools of Southern California contributing most heavily to the Woman's Board.

The outstanding fact of the year is the increase of $10,033.15 in the gifts of our Sunday schools to our foreign work. The largest increase in a single year previously was $3,340.95. We are moving forward not only in the amount of the gifts, but in the number of schools contributing. Closer coöperation between the American Board and the Woman's Boards should bring about a decrease in the number of schools giving to either the Amer-

ican Board or the Woman's Board exclusively.

THINGS THAT CHEER

We get them everywhere. We probably could find some to put us into despair. The evidences that our churches are doing the best ever in facing their benevolent budgets for 1921 are, however, appearing all over the horizon. We have yet to hear from a church that has stood right up on its feet and looked its budget in the face, that has not exceeded its best hopes and best achievements of any previous years. *We have caught the new idea of giving. The new idea has caught us.*

Some sample cases out of many can be given:—

Our church at Appleton, Wis., goes 50 per cent over its new apportionment, with an enrollment of close up to 300 stewardship disciples.

Naugatuck, Conn., Congregationalists are conspicuous because of the fact that they refused their apportionment. It was a good-sized apportionment, too—$4,866. The trouble with it was that it was not large enough. They made a goal of their own.

Glen Ridge, N. J., had an apportionment of $4,500 last year. This year $7,000 did not stagger them. In fact, they hurdled it.

One Massachusetts church, the First of Somerville, a year ago was thought to be "in a bad way." It has shown unwonted new life. Last year they raised $260 for benevolences. Their apportionment for 1921 is $520. They promise $556.

A country church that never has given over a couple of hundred dollars, in a community where if anything the growth of the population is backward, goes over the top this year with a figure of $450. This is our church in Ashburnham, Mass.

A rather striking example of courage in the face of adverse industrial conditions: Here is our church in Gloucester, Mass., a fishing town, with business not simply at a standstill, but in some cases down and out. The biggest industry of all made $800,000 two years ago. It is reported to have lost $1,000,000 last year. Things do not look the very best, and yet that church went out for a current expense budget of $6,500, and $6,647 was pledged. Then there was a total benevolence budget of $3,150, $1,000 of which is to be taken care of by auxiliaries, leaving a balance of $2,150 to be raised. They pledged $2,326. The remarkable thing is that out of a resident membership of 400, 395 contributed to home expenses, 242 to benevolences.

The church in Whitinsville, Mass., reports that its apportionment will be reached, but in addition gives the inspiring information that they have over 500 individual givers.

A large city church, like the Eliot in Newton, Mass., faces its whole finance and benevolence situation in a new spirit. It removes the incubus of owned pews and the pew rental system, and makes out a combined budget bigger than ever before, and goes after it with a new spirit.

The Leyden Church in Brookline, Mass., though not recognizing an apportionment, proposes to its people that their benevolence budget for the coming year shall be $9,500, over double the gifts of any previous year in the regular line of benevolence. This is the more remarkable as it accompanies a current expense budget of $10,000. "Fifty-fifty" nearly.

These are only samples, but they are coming in from everywhere. And once again we say that there are many things to cheer. Let not the reports from churches that have yet to face their benevolence goals be such as to lessen the amount of good cheer. It is their part to keep up the steady stream. *It can be done.*

FOREIGN DEPARTMENT

TURKEY

What of the Bolsheviks?

We are permitted to quote the following from a letter from a relief worker in Tiflis, under date of December 4, 1920:—

"I have been out of communication with Alexandropol for a month. A Kemalist representative in Tiflis offered today to send a telegram there to Mr. Yarrow for me. I do not know whether or not it has gone.

"The Bolsheviks have about 10,000 troops at Akstafa, near the frontier between Georgia and Azerbaijan. No one seems to know whether they are intended for the invasion of Georgia or to help drive the Turks out of Armenia, which has now gone definitely Bolshevik. The Bolsheviks are landing large numbers of troops in Baku, former Astrakhan. They are said to be doing this because they dare not disband them and they cannot feed them in Russia, and so they are about to turn them loose in new pastures in the Transcaucasus, to forage for themselves. They will find very poor feeding here, indeed. But they can get what would seem to them like rich loot in a city like Tiflis."

⚜

Armistice Day in Constantinople

A letter written from Constantinople in late November contains the following paragraph: —

"There is developing among the peoples of the country a very bitter feeling that European governments are acting purely in their own interests, and that their professed sacrifices to save the Christians of the country are nothing but bombast! On Armistice Day, last Thursday, the second anniversary, the Armenians of the city took occasion to express their overwhelming sorrow at the condition of affairs. Kars had fallen; a humiliating armistice had been imposed upon the Armenian forces by the Kemalists; confirmatory reports had arrived, indicating the massacre of the population of Hadjin—said to be from six to eight thousand in number—after a very stubborn resistance for more than eight months, in which no efficacious help had been given by the Allies. It is no wonder that the Armenians are getting bitter! And on this day the Armenian shops were closed in the city and they held services in many of their churches in memory of those who have recently lost their lives, and as a protest against the selfish international diplomacy that continues not only to make these things possible, but to foment them."

⚜

Work for the Workless

A late "News-Letter" sent out by the director of the Near East Relief in Aleppo specifies a number of industries which are under way, with the purpose of occupying, as well as feeding, some of the despairing populace:—

"Dr. Shepard, of Aintab, almost singlehanded and overwhelmed with hospital work, has revived the weaving industry, and calls for more thread, wool, and cotton.

"From Marash come reports of thousands actually dependent upon the Near East Relief. Industrial and medical work there is in full operation, and we are hurrying materials to them by camel caravan.

"Into Aleppo the refugees have poured, month by month. Some have found temporary and uncertain work; many have been employed by the French, at a meager wage. But hun-

dreds are without any work, and winter is upon them. To provide work, the Aleppo director is calling for a competent American supervisor, man or woman; equipment, including looms for making rugs and weaving cloth, carding and spinning machines for work in wool; sewing machines for the seamstresses who, of course, could not bring their own in their flight from danger and hunger. Supplies of cloth, thread, yarn, money for rentals, wages, salaries—all these are eagerly hoped for from some source or other, to transform the needy idle into the self-respecting and cheerful industrious."

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Conditions in the Caucasus

There is a small relief work for refugees in Batoum at the eastern end of the Black Sea. A cable from Constantinople, January 8, reports that orphans in Alexandropol and Erivan are being cared for by the Bolshevik government. They have two months' supplies. In Karakillis 10,000 orphans are being cared for under the supervision of one American. In Kars Americans with three months' supplies are caring for orphans and refugees. At present it is impossible to send supplies in to Kars and there is neither mail nor telegraphic communication.

In Anatolia

The situation in Anatolia is uncertain. It is probable that a movement of the Turkish Nationalists against the Greeks, in the early spring, will result in chaotic conditions throughout the entire area. The price of foodstuffs is very high, and on account of the conscription of animals it is not likely that much farming will be done.

In Marsovan, Samsoun, and Sivas, government commissaries have been appointed to supervise Near East Relief work, the appointees for the two latter places being friendly to the workers, the Marsovan official not so favorable to Americans. On the whole, however, conditions in Anatolia are better than they have been.

The cable confirms the press reports that Ray Custer, of the Near East Relief staff at Sivas, was arrested, tried before a Turkish court, and sentenced to six months in prison for resisting a Turkish gendarme. An effort will be made to secure his release.

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CHINA

CHINA'S HOPE

Front of the tent used by the Capital District preaching band at Precious Island, November, 1920

The Preaching Band at Precious Island

Rev. Dean R. Wickes has recently returned to China after furlough, and is getting into work again with great enthusiasm. His first letter tells of visits to various outstations of the district in which Tunghsien is located. He spent ten days with a Chinese pastor in conducting a station class at a town dominated by shops of the Peking-Hankow Railway, in which he led a group studying the duty of Christians in community problems.

Then he writes: "I have just returned after twenty days with our

preaching band, east of here, in the great county of Precious Island and at Canalmouth. We numbered seven men and four women, and with the three daily tent meetings, with personal work and visitation, were kept sufficiently busy. There must have been close to one thousand people jammed into the tent the first night at Precious Island, and several times the improvised pulpit was in danger of being pushed over by the pressure of the crowd, intent on hearing what we had to say.

Policed by Rifles and Canes

"The official sent a personal representative to speak in welcome at our first meeting, and kept the place well policed throughout our stay, seven military police with rifles being on duty at one time. Later they found light canes more effective in keeping the crowds, especially the small boys, in order.

"Each morning school was conducted for the children, who learned to read some Chinese characters, besides the new phonetic writing and some of the rudiments of Christianity were imparted through stories and conversation. Each afternoon and evening meetings were held, mostly for preaching, though some lectures on hygiene were given; and one evening the most noted scholar of the region, at his own request, was allowed over an hour to lecture on the causes and cure of the floods which for many years have laid waste large parts of the county. He also spoke briefly at a meeting held specially for the students, and on both occasions commended Christianity, evidently with considerable understanding of it. He was one of the eighty-six who during our stay expressed to us a willingness to study further into Christianity.

"At the close of each meeting we made opportunity for conversation with men who seemed interested or came repeatedly, and much time was given to calling on people in their homes or shops and receiving their return calls at our mission house. The names were almost all secured in these ways. Many women and girls attended the meetings, a new thing for Precious Island, and four meetings were held especially for them. Miss Smith and the Chinese Bible-women also spent much time in visiting their homes,

AN AREA PERMANENTLY FLOODED NEAR TIENTSIN, CHINA

opening up to them a new world of possibilities.

And Canalmouth

"Our reception at Chu Kou (Canalmouth) was even better than that at Precious Island, and for the week that I was there the tent was kept filled most of the day and through the evening, the quietness and attention being remarkable. For the seven weeks that the band has been out with the tent we estimate that the average attendance has been close to a thousand a day. Men are surely ready to listen to the gospel, and very many approve of what they hear. It is too early to estimate the permanent results, but with at least one preacher to give his time to the follow-up work in each place where the tent has been, and in most cases with other workers besides the church members, there should certainly be permanent results of a valuable kind."

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Famine News

We are indebted to Rev. Rowland M. Cross, of Peking, for a *résumé* of the Chinese famine relief work. It is dated in late November. As Mr. Cross comments, it is interesting to see how Christians are trusted when it comes to handling the relief money; their honesty is recognized. It is another illustration of the age-old rule for identifying the followers of Christ, "By their fruits ye shall know them."

Famine Relief

"Five provinces of North China are suffering from what is said to be the worst famine in forty years. It is estimated that before the year (1920) is over, 20,000,000 people in Shantung and Chihli provinces will be in dire need. The American Board station at Tehchow estimates the need for the seven counties in its field at $15,000,000. At present the food in many places is already down to thistle leaves, meal composed of eight parts chaff and two parts grain, tree pods, corn stalks, etc. Villages are being depopulated as the inhabitants go off to try to get work, to live off more fortunate relatives, or to beg. Tientsin has 15,000 of these refugees and more are coming daily.

"Committees are organized and the relief work is being pushed. Work shops and road construction give some a chance to earn a living. Seed wheat was distributed before the cold weather, so that there may be a spring crop. Missionaries are laying aside their ordinary work in order to meet the pressing human need. It is probable that most of the missionaries will have a share in one way and another before the winter is over.

"Supplies are being sent from Singapore, Manila, and the southern part of China. Three transports are bringing $300,000 worth of grain from the Philippine Islands. Business houses are contributing generously. The American Red Cross has given $500,000. The International Committee, composed of Chinese, English, American, French, Italian, and Japanese representatives, is at the head of the relief work, and is starting to bring pressure on the Chinese government to get under the load.

Students Take Part

"Private philanthropy is responding generously. The students of Peking are planning a Tag Day, which will give even the rickshaw men a chance to contribute their coppers. The International Relief Committee is asking the Student Patriotic Movement to join with the Christian Student Movement in this city-wide famine relief campaign.

"Seventeen different Chinese organizations are affiliated with this International Committee. The Christian group is one of these. Representatives from all the Protestant churches and the Y. M. C. A. and the Y. W. C. A. meet weekly, gathering reports from the missionaries and planning means

NATIVE WOOD-SAWYERS—TEHCHOW, IN SHANTUNG DISTRICT

of distribution. They have decided to take primary responsibility for one of the counties near Paotingfu. It is encouraging to see the trust reposed by all classes in the Christians when it comes to handling famine funds. It is being recognized that Christianity develops honest men."

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A Foochow Proclamation

At the season for opium-planting, last fall, a committee of the International Anti-Opium Association called upon the governor of Fukien Province and asked him to take action to prevent the sowing of the opium poppy. The governor responded cordially and sent out the following proclamation:—

"There is a terrible famine raging in North China. The demand for food is most urgent. During the past year there has been a great recrudescence of planting opium poppy in Fukien. Land which should have been devoted to the cultivation of rice and other foodstuffs has been devoted to the production of opium. Large tracts of land in North and South Fukien have been used for this purpose. In the Amoy region a large quantity of the necessary rice was imported from Annam and other places. This state of affairs should not be allowed to continue. The committee of the Foochow Branch of the International Anti-Opium Association sent a deputation to interview Governor Li Hau Gi on this subject. The governor told them that it was his wish that all available land should be devoted to the cultivation of foodstuffs and that no opium poppy should be planted. He is anxious that the leading gentry should help him to put an end to the production and use of opium. All planting of opium poppy or attempts to plant it should be reported to Governor Li at once, and the law forbidding its cultivation will be put into force against the offenders. Please report direct to the International Anti-Opium Association, Fukien Branch, Y. M. C. A., Foochow."

Mr. Roderick Scott, of our Foochow Mission, sends us the story of the governor's interest in the work of the Anti-Opium Association, and speaks also of the high standing of the delegates who came to Foochow to take up the matter with the government.

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An Experiment Farm in Shaowu

In our newest mission in China, that of Shaowu, we have established an agricultural teaching station, under Mr. Charles H. Riggs, who was grad-

uated from the Ohio State University and went to Shaowu in 1916. There were many details to consider and much testing of soil, growths, water, and what not of the section in which the agricultural work was to be begun. But Mr. Riggs at length got to work, and has, not long since, sent in the report of his second complete year's work:—

"At the beginning of the year, the Experiment Station had something less than twenty acres under its control, of which only some two acres were under cultivation, the remainder being land abandoned to grass and brush, and washed into gullies and ridges by rain and flood; a type of land quite common in this section, and one which the native farmer is not able to work with profit. To work this land, we had two plows, two harrows, one disk, a wheat drill, and a few other minor tools necessary on the farm purchased this year, but only one work animal, namely, a native ox, an animal considerably smaller than our American ox, and having but little strength. It would take two to equal a light carriage horse, while three could not hold their own beside a good heavy-type farm horse. We had no buildings—barns, tool sheds, or farmhouses.

"The work of reclaiming the land began in the spring, by setting out over a thousand bamboos as a flood break and to control the washing of the fields. It was continued, as opportunity would permit all spring and summer, in clearing the fields of the scrubby underbrush, till fall, when the scraper ordered the year before came, and the work of leveling the fields began. Old dikes, built without regard to direction or location, were demolished; and new ones (one running the full length of the farm in the general direction of the river, and others at right angles to this one) were built to prevent damage from flood and to serve as roadways, for previously no roadways existed. The extremes in level were either cut off or filled up, and the land plowed and planted to wheat. The year's work resulted in reclaiming over five acres, while other land begun has not yet been completed.

"A canal for protection from flood and for irrigation has been begun, cutting across a loop in the river for a distance of over one thousand feet, having in its length a fall of four or five feet, which will be used for pumping water to the land above that needs irrigation. When the work thus far begun is completed, we shall have four two-acre fields and six fields of one or more acres, all of which will make satisfactory experiment plots. There is also a walled-in garden in the city, which had been a forest nursery. This year it has produced something over thirty thousand seedling forest trees of various kinds, which will be transplanted to the hills and uncultivatable parts of the farm and hospital property during the coming year.

"While it was lack of funds which forced us to purchase land which to the Chinese farmers was useless, requiring considerable time to reclaim before the main work of the Experiment Station can be started, still it is already beginning to bear fruit, in that it has awakened the intelligent farmer of this section to the fact that land he once thought valueless can, with modern methods, be made valuable."

Is not this a satisfactory report for only the second year's work in teaching a poor and ignorant people what may be done by faith and patience?

JAPAN

Doshisha Given High Rank

During 1920 Doshisha acquired a new president and became a first rank university under the government's university ordinance of 1918, two notable events in the history of a university.

Rev. Danjo Ebina, D.D., the newly installed president, succeeds President Harada, who had served in that office for twelve years, during which time the students and buildings were trebled in number. The new president, Dr. Ebina, is well known to the Board's constituency, and has recently visited America and Europe.

Doshisha, as a whole, is composed of the University, Doshisha Middle School, Doshisha Girls' School and Girls' College. It has ten brick and thirty wooden buildings, scattered over thirty-one acres of land to the north of the Imperial Park in Kyoto. It needs, however, an adequately large auditorium as well as lecture halls and dormitories.

Up to the last year, although Doshisha students received a university training, they were not recognized as of university rank by the government after they had been graduated. Now the Doshisha men are entitled to the same privileges and opportunities as are given the Tokyo Imperial University or other Imperial University graduates.

AFRICA

Enthusiasm at Ochileso

Missionary Herald readers are all interested in the work and workers in Africa supported by the colored people of America. There are now three of these families, the Hastingses in Bailundu, the Halls in Chisamba, and the McDowells in Ochileso, all of the West Central Africa Mission. Mr. McDowell, from whose recent letter we quote, is very enthusiastic over his work, and perhaps especially over that with the boys, which he says "is a great joy and a great job, too." He goes on:—

"I have opened an evening reading room for the boys of the boarding school here, where they can gather to study, play games, etc. It is out of the question for them to have lamps in their rooms, with petroleum at $1.50 a gallon and hard to find at that. I just had to arrange something to occupy them in the evenings, or they gather about fires in their rooms and talk too much about everything—I mean everything they know about.

A WOMAN CARRYING A SEVENTY-FIVE POUND SACK, A FOUR DAYS' JOURNEY

The poor folks haven't much to think about; that is the tragedy of the country.

"A few afternoons ago I took them on a tramp to the top of a high mountain, about five miles away. We took lunch with us and camped over night. The moon was big and the mountain high. We had for lunch regular old-time Southern 'shorten bread.' We had killed a pig a few days before, and Mrs. McDowell baked oodles of 'shorten-bread' muffins. We carried

rice and peas and cooked a big drum of 'hopping John.' Of course we had plenty of fruit, and around the campfire that night we roasted peanuts.

"After supper we formed a big circle round the fire, sang hymns, and had a prayer-chain, each link making itself felt in fervent prayer. We quoted passages of Scripture from memory, and then followed a short gospel message. Later the conversation drifted to 'Oputu' (America); and about 10 P.M. we stretched on our common bed of leaves and grass to sleep. About midnight came a great thunder storm. The nearest shelter was down the mountain a mile away. We made it before we were wholly soaked, built a big fire, and crowded into the hut. It was great sport, and they are already asking to go again. If a man only had time, it's the chance of his life to get close to a fine bunch of boys and mold them as he would have them be.

The Sundays

"Last Sunday was communion Sunday. The outstation people began coming in on Wednesday. Then began church conference, examination of catechumens, and preparation services for the Lord's Supper. More than three hundred came from outstations. Sunday morning we had a congregation of about six hundred, and twenty-eight persons were baptized. It was a wonderfully impressive service.

"On several previous Sundays I have been going to native villages within a radius of ten miles, holding evangelistic services. Several native Christians go with me. You cannot imagine the feeling that comes over one as he rides into a village, suddenly and unannounced. At once the village is in an uproar. Everybody rushes out to greet him. He gets them seated. In each direction bright, longing eyes look directly at him. Time and again at home, as I faced a waiting congregation, I have been almost overwhelmed by a sense of unworthiness and inability; but never at home did it press upon me as it does here.

"Two Sundays ago I went to Etamba with a prepared message in mind. In the course of greetings and preparation, I overheard a remark of an old man that carried my thought to 'Righteousness exalteth a nation, but sin is a reproach to any people.' On the spot I began preaching from that text. The Lord actually put Umbundu words in my mouth that I do not remember having heard before. It is a wonderful thing to be led of the Lord."

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INDIA

Based on Brotherhood

The National Missionary Council of India, Burma, and Ceylon, under the chairmanship of the Metropolitan of India, after a recent meeting sent out a notably strong appeal to Christians and missionaries to work together through the present moved and excited transitional state in India.

The eight "principles" on which the appeal is based give in detail the ways in which human society may illustrate the sayings of Christ: "One is your Father" and "All ye are brethren." They refer to the conception of brotherhood in community and industrial life, in national life and among the nations of the world.

Then follows a brief statement of the attitude of the British Government to its component parts: "The Empire is becoming a Commonwealth of Nations, and these nations are learning to regard themselves as a family," and the proclamation closes with the following searching appeal:—

> "We call upon all men, in the name of God, to lay aside all race hatred, and class hatred, upon which it is impossible to build any solid structure, social or political. We utter a solemn warning against the desperate and false contention that the inequalities of the existing order can only be removed by violence and blood. The truth is that society cannot be reconstructed by breaking the

elementary laws of God. We utter an equally solemn warning against the inclination, which is one of the evil legacies of war, to trust to force as the means of procuring obedience and maintaining authority. The truth is that society cannot be saved by force, apart from that reasonableness and equity in government and administration, which win the hearts of the people.

"We beg all our fellow-citizens to turn to God, who created them to be brethren, and to seek from him, who alone can give it, the power to love as brethren and in love to serve one another. By that power we can find the way out of our anxieties. In his light we shall see light."

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The University Commission Reports

Last autumn Dr. and Mrs. R. A. Hume returned to the mission field in Ahmednagar. Dr. Hume writes:—

"We have been welcomed by missionaries, Christians, and non-Christians. We plunged into incessant work. I have preached, taught, written, and talked all the time.

"India is in an excited political condition, due to excessive and largely mistaken opposition to government and to Western ideas and influences. Meanwhile, the government is giving a large measure of increased self-government to Indians. Carrying larger responsibilities is likely to show the country how difficult it is to conduct public affairs in a way to satisfy all.

"An eminent commission has lately been making a careful survey of higher education in Bengal. The chairman of that commission, Sir Michael Sadler, lately made an address, from which I quote some paragraphs which show the impression made on that university commission by missionary educational institutions:—

It has been my privilege to serve with six colleagues in the Commission which was charged with the duty of inquiring into secondary and higher education in Bengal, and, therefore, indirectly into many of the aspects of Western education in other parts of India. Two out of the seven of us were Indians—one a devout and orthodox Brahmin, judge of the High Court of Calcutta, now acting chief justice of Bengal; the other a distinguished Mussulman, deeply respectful of the traditions of his own people, himself trained at Cambridge and another European university. They, in common with us, visited, so far as time allowed, all the great centers of missionary education in Bengal during the eighteen months of our work. . . . And month by month the . . . impression deepened in the minds, not only of us Europeans, but of our Indian colleagues as well, that what we had seen was in great part the salt of Western education in Bengal. Without a dissentient voice, unanimously and with our whole hearts, we seven signed the following . . . statement about the work of missionary educators in the Presidency. We said:

"It does not fall within our province to refer to the aims . . . which inspire the labors of religious communities and associations in their service of the people, but we should fail in our duty if we did not record the deep impression made upon us, during our visit to colleges and schools in all parts of Bengal, by the self-devotion of men and . . . women who, in obedience to the call of their faiths, are bearing part in the higher education of the Presidency. Their insight and practical experience are of the utmost value to the whole educational system. . . . Their example is a source of much strength. Their aspirations are an enrichment of its ideals. What they and their foregoers have accomplished in the field of education has been an inestimable boon to the . . . country."

"Such unsolicited testimony from eminent Europeans, Hindus, and Mohammedans is encouraging to missionaries who do educational work faithfully with Christian aims and hopes, though the number of their students who are baptized is limited."

Only One Man, but Made in the Image of God

Brilliant sunshine everywhere, almost dazzling—only there was no one to dazzle. It was—or had been—a village. The road wound its dusty, crooked way to the next village quite by itself. Though it was the hour of the morning meal, there was no smoke—bare ground, bare walls, bare trees, dead chimneys.

A bundle of rags at the base of one of the south walls moved a little, and a black, unkempt head appeared, but the dull eyes did not take in the dazzling sunshine or the forsaken road. The head sank, after a moment, lower and lower, then—silence—the cawing of a distant crow.

Again the head appeared, and this time the eyes were wide open; there was a fretted look on the man's face. Slowly he straightened his bent back a little, laboriously pulled himself out of his garment. Halfway he stopped! What was that odor?

Oh, yes—that corpse by the roadside!

He had meant to go far beyond it, if he could. He had counted his steps, but his confused mind could not hold the number, and he had tottered to this warm south exposure to rest awhile.

His mind came back to the task in hand. Gathering up his garment, he slowly scanned the seams, bringing his thumb nails together occasionally over an offending intruder. Flies, lured from their holes by the warmth of the late autumn day, crawled over his skinny arms and skeleton-like form.

"Oh, these flies!" he protested feebly; "it isn't summer."

Then his mind wandered again—"Summer, summer, green fields and growing things. Long hours in the fields, and the Little Fat One coming down the path with the morning lunch steaming hot in a big jar, as big as the little, chubby arms could carry."

A long coughing spell wracked his form and his head sank between his knees. He dozed, and the sun shone warmly and the flies buzzed about. A cool breeze sprang from the earth and he roused himself. Slowly, s-l-o-w-l-y he pulled on the rags of a coat—rested—buttoned a button—dozed again—started to rise and go on his way, but sank down. "It's no use," he whimpered—and then dozed again.

On the morrow there were two corpses by the roadside.

And the last human life in that village had gone back to its Creator.

By Mrs. Minnie C. Ellis, of the American Board's Station at Lintsingchow, Shantung, China, in the "Boston Evening Transcript" of January 22.

Handling China's Famine Relief

The Peking government is making every effort to meet the serious situation. It has ordered reductions in grain rates from the food-producing points to famine points, and increases in the opposite direction. It has shipped considerable amounts free. Government officials, in their private capacity, are organizing vast relief committees, to which they are contributing liberally. Action in this private way will be more swift and efficient than by government agents, as much red tape will be eliminated. And a degree of coöperation with foreigners—even foreign supervision—will be possible, which the government, as such, would not consider safe. The Ministry of Communications has issued orders for collecting an additional surtax on passenger and goods traffic, the funds to be used in organizing industrial relief works in river conservancy and road building.

Almost over night the minds of all people have turned to the subject of public works as a means of alleviating the distress, and at the same time achieving something substantial. Though not formally decided upon,

there is little doubt that the method of operation will be the division of the population into two classes—able bodied and helpless. The able bodied, of both sexes, will be assembled upon jobs of public work, such as river dikes, highway construction, railway building, and irrigation projects. Grain will be purchased by a centralized agency, financed by the combined funds of all relief organizations. Food kitchens will be established at the works and in villages where the helpless will be concentrated. Each class will be put on a ration, and will have food tickets issued to them by the directors in charge, which tickets will be surrendered to the food kitchens. The able bodied will secure their tickets only by the performance of a maximum amount of work. Food tickets will be carefully checked up against issues of grain to any kitchen, and on jobs against quantities of earth moved, rock broken, masonry in place, etc. In this way, funds will be stretched to the limit in the way of relief, and at the end of the season it is thought that improvements worth every dollar that has been expended will stand to show as a clear gain.

W. H. Donald, in the "Far Eastern Fortnightly."

The Revelation at Plymouth Rock

Plymouth Rock does not mark a beginning or an end. It marks a revelation of that which is without beginning and without end, a purpose, shining through eternity with a resplendent light, undimmed even by the imperfections of men, and a response, an answering purpose, from those who, oblivious, disdainful of all else, sailed hither seeking only for an avenue for the immortal soul.

Governor Coolidge in the speech delivered at Plymouth, Mass., December 21, 1920.

THE BOOKSHELF

Sadhu Sundar Singh. By Mrs. Arthur Parker. New York: Fleming H. Revell Co. Pp. 144.

Is the Indian "Sadhu," Sundar Singh, a survival of an outworn type? Or is he a true prophet of today, calling men from an over-emphasis on things to a truer, deeper spiritual life?

No one who saw the group of eager American college students who gathered about him at Silver Bay, last June, could fail to realize that he had a message for them. It was a noteworthy sight—his tall, erect form, clad in the saffron robe of the Indian Holy Man, in the midst of a group of healthy, modern American boys. His face was lit by his interest in them, and by the indescribable light of Christian peace and power which always seems to emanate from him. About the edges of a group there were some who seemed to be drawn mainly by curiosity, but those in the center were looking up to this Indian with unfeigned eagerness and responsiveness. Clearly they felt that they needed what he had to give. In England, students were even more responsive to the Sadhu's personality. The same story comes from China and Japan, to which countries he recently went. In these lands the Indian religious leader is held in especial respect since the old days when the Buddhist monks carried their message throughout the Far East.

Who is this Indian Christian who has suddenly come into prominence throughout the Christian world? Mrs. Parker's little book is a remarkably true and sympathetic answer to this question. It was first written two years ago for the people of India, in the hope "that Indians of all classes may see how truly Jesus Christ can manifest himself in and through the people of this great land, and how worthy he is to be India's lord and master." It soon became evident that the interest in the Sundar Singh extended throughout the world, and this

new edition of Mrs. Parker's book was called for.

In one sense, Sundar Singh is not a "typical" Indian Christian. Not all of Indian Christianity is or can be of the type which he represents. He fills with vital Christian power India's ancient idea of renunciation, going about as St. Francis did of old, without family or earthly possessions, preaching the gospel to any and to all. It is clear that such a life must always be beyond the reach of most people. Yet so great a power has this ideal of renunciation on the Indian mind that Sundar Singh's example has filled the entire Indian Christian church with a new willingness to sacrifice in the service of their Master.

Mrs. Parker puts in their proper perspective the stories of miracles which Sundar Singh believes to have been accomplished in his ministry. He himself does not emphasize these, but relates them merely as a confirmation of faith. To the Indian mind, such experiences are a natural accompaniment of deep spiritual life.

Every one coming in contact with this wonderful Christian character is struck by the resemblance of his life, even in its most minute details, to the stories of our Master given to us in the New Testament. This resemblance becomes even more startling as one sees in his look so much that resembles our conception of Jesus. Many would echo Mrs. Parker's words when she says, "There are many things in this old land that give a fresh understanding of the Bible, but no man of my experience has made us realize so fully how our Saviour lived and moved about in his day." This life of Sundar Singh will quicken the faith of thousands of American Christians in the Master, before whom Oriental and Occidental alike are to offer their precious gifts.

A. H. C.

The Oriental Policy of the United States. By Henry Chung, with Introduction by Jeremiah W. Jencks. Revell Company. Pp. 306. Price, $2.00.

The fact that Dr. Jencks wrote an Introduction is warrant that this book by the Korean Envoy to the Paris Conference is worth while for any one interested in Far East political history and problems. Japan's policy and politics necessarily enter largely into any discussion of the subject, and a writer whose country has been deprived of its independence by Japan is not expected to be very friendly toward his nation's despoiler; but there is an admirable dignity and self-restraint in his pages, even if we may summarize his opinion of her as "now the armed bully of the East."

The author quotes the treaty between Korea and the United States (1882–83), "If other powers deal unjustly or oppressively with either government, the other will exert their good offices . . . to bring about an amicable arrangement," and maintains that the latter was faithless to its pledge when the fatal hour of Korea's crisis came, at the time of the Russo-Japanese War and afterward. His view of the policy of the United States is that she has good intentions and makes high-principled declarations relating to Far Eastern affairs, but that she strongly inclines to supineness when any occasion arises demanding assertion and maintenance of her principles in that quarter. "The present friendship between the United States and Japan is largely traditional," he maintains, and some Americans residing in Japan have been strongly impressed with this idea during recent years.

Whatever value one may put upon Mr. Chung's ideas, no one conversant with the history of the past twenty years in the Far East will fail to recognize the prime importance of Part III, pp. 177–306, "Documents in the Case," including treaties and many other diplomatic papers in full, as well as a quite extended "Selected Bibliography."

A. W. STANFORD.

OTHER BOOKS RECEIVED

Christian Internationalism. By William Pierson Merrill. New York: Macmillan Co. Pp. 193. Price, $1.50.

Chinese Heart Throbs. By Jennie V. Hughes. New York: Fleming H. Revell Co. Pp. 188.

Prophecy and Authority. By Kemper Fullerton, M.A. New York: Macmillan Co. Pp. 214. Price, $1.50 net.

WORLD BRIEFS

For multitudes in China, H. C. L. means "Hardly a Chance to Live."

The Syrian Protestant College has changed the name under which it was founded, since that name ceases to represent the character of the institution. It now becomes the American University of Beirut.

A recent traveler in Japan reports upon his return his conviction that fully ninety per cent of the work for social welfare and general uplift in that kingdom is the direct outcome of Christian force and influence.

In connection with its work among the foreign-born, the City Mission of New York reports that last year its hospital chaplains received from the Bible Society Bibles and Gospels in Greek, Spanish, Norwegian, Swedish, Dutch, Russian, German, French, Arabic, Finnish, Chinese, Hungarian, Italian, Roumanian, and Braille for the blind.

The Committee on Friendly Relations among Foreign Students is an agency recognized by churches, Mission Boards, Young Men's Christian Association, and other organizations, seeking to promote true friendship among 10,000 students in America from a hundred different countries. Offices, including an Information Bureau, are maintained at 347 Madison Avenue, New York City. The Committee meets students at piers and railway stations, offers guidance regarding educational institutions, and gives assistance in dispatching baggage, telegrams, forwarding mail, etc. A clubhouse in New York, not too far from the Grand Central Station, would meet an immediate need; such a house has been furnished in London. Thanksgiving recess and the Christmas holidays should bring to each foreign student in America an invitation to a Christian home, where he may share with us our richest blessings. More people should subscribe for the Chinese, Japanese, Latin American, and Filipino student magazines. They are the avenue of expression for the future leaders of nations; hundreds of foreign students are capable of speaking and writing in a most entertaining and instructive way about their people. Why not follow the example of Rotary Clubs, Chambers of Commerce, and some editors, and give them an opportunity for a mutually valuable service?

This college year brings us an unusually fine group of students from the Far East: Japanese of liberal mind and Christian spirit, Chinese of maturity and training, 800 Filipino champions of the new nationalism, thoughtful Indian students who are passionately fond of American ideals, eighty from Siam under the direction of a Siamese government representative, a few Koreans eager to state their claims. The Near East is represented by able men from Egypt, Syria, Turkey, Armenia, and Greece. By the initiative of international commissions we are receiving many scholarship students from Belgium, France, Serbia, and Czechoslovakia. Fully 500 Russian students are in desperate need of friendly help. Mexico, Central and South America are being interpreted to us by no less than 4,000 visiting students, while South Africa, Australia, and New Zealand enter our fellowship through their student class.

WOMEN'S WORK—MAKING MORTAR
In Madura District, India

THE CHRONICLE

Marriages

January 14. In Oberlin, O., Rev. Frank T. Meacham and Miss Doris Van der Pyl, under appointment for Rhodesia Branch, South Africa Mission.

Births

November 18, 1920. To Rev. and Mrs. Azel A. Martin, of Dindigul, Madura Mission, India, a son, Thomas Sterling.

December 17, 1920. In Adana, Central Turkey, to Rev. and Mrs. Paul Nilson, of Tarsus, a son, Theodore August.

December 20, 1920. In Ahmednagar, Marathi Mission, India, to Rev. and Mrs. Wilbur S. Deming, a daughter, Mary Earle.

Deaths

December 16, 1920. In Kalamazoo, Mich., of pneumonia, Mary Hines, wife of W. H. C. Ebeling, formerly for several years connected with the North China Mission, with station at Tunghsien. For the past six years, Mrs. Ebeling has had charge of all the lace work (tatting) of the Lintsing Station sold in this country.

January —. Of typhoid, Miss Ruth G. Holland, of Uduvil, Ceylon, after less than two years' connection with the mission.

Arrivals on the Field

September 18, 1920. In Durban, Natal, South Africa, Rev. and Mrs. A. E. Leroy, of Adams Station, returning to the field; Misses Mary E. Andrews and Anna Clarke, to be associated with the work at Adams.

September, 1920. In Davao, Mindanao, P. I., Dr. and Mrs. Arthur E. St. Clair, joining the mission.

January 8. In Constantinople, Miss Anna B. Jones, returning to the Western Turkey Mission.

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The day before last Christmas, the Board was able to send a cable to Dr. Lester H. Beals, at Wai, Satara District, Marathi Mission, India, saying, "Automobile guaranteed." Dr. Beals is not a self-seeking individual, and though for years he has needed and greatly desired an automobile which would help him cover his continually widening field, he has said little about it. When he was home on furlough a year ago, some of his friends "came to a realizing sense" of the fact that Dr. Beals's hospital at Wai is twenty miles from a railroad station and fifty-five miles from Poona, the nearest railway junction, to which he must go for connection with the other mission stations. They inquired how he got round, and were dismayed at the amount of time and hard travel required to respond to the steadily increasing calls from all over the mission area. So friends in Hatfield, Mass., where Dr. and Mrs. Beals spent a part of their furlough time, raised $600, and the College Street Congregational Church, of Burlington, Vt., which claims Dr. Beals as its missionary, completed the sum necessary to make possible the Christmas cable. We know that Christmas gift will be deeply appreciated and widely used!

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Many missionaries as well as constituents of the American Board will learn with a sense of deep sorrow of the death, on January 6, of Dr. Malcolm S. Woodbury, superintendent of the sanitarium at Clifton Springs. For some seven years, Dr. Woodbury has filled this important position with distinguished skill and ability. He has maintained the high Christian ideals which have characterized this sanitarium from the days of Dr. Foster, while professionally the medical standards have been made thoroughly modern. He was the son of Mrs. Ida Vose Woodbury, so many years identified with the American Missionary Association.

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The Christmas greeting sent by some of the American Board families in Mexico to friends above the border line contains the following cheery poem by an author whom we recognize as Mrs. Sara B. Howland, a lady who is gifted with pen, with tongue, or with almost any other mode of expression. A Happy New Year to her!

The rose doth greet the holly,
At Merry Christmas time;
For all the world is jolly,
And Love's in every clime.

The orange sendeth greeting
To spruce and fir and pine,
Upon the "border" meeting,
Their fragrance to combine.

Our joy bells ring in Spanish,
Yours have an English sound;
But discords all will vanish
When glory shines around.

So, marching on together,
To greet our Lord we go;
You in your stormy weather,
And we in Mexico.

S. B. H.